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# SERMON

Preach'd in the

*CATHEDRAL* of *LINCOLN*,

*July XXIX.* 1683.

By *JOHN CURTOIS*, M. A. Late Fellow of *Magdalen* Colledge in *Oxon*, now Rector of *Branſton*, near *Lincoln*.

Publiſhed at the requeſt of many Loyal Gentlemen, who heard it Preached.

*LONDON*,

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To the HONOURABLE

*Sir* HUMPHREY WINCHE, *Baronet*,

ONE OF THE

Lord Commissioners of the ADMIRALTY.

SIR,

BEing *prevail'd upon to print the following* Sermon, *I presume to dedicate it to you, as the Patron of its Author, but chiefly as the Assertor of the Loyalty and Peaceableness which it recommends. That you are so, is a Truth publickly known from the great Trust which our most wise Soveraign has been pleased to honour you with in the concerns of the Navy, and the great oppositions you met with at your Elections*

*ctions to ſome of the laſt Parliaments, from the Spirit of Diſloyalty and Faction. And it is a Truth as manifeſtly certain from the Piety ever viſible in your whole Converſation, that you are not moved to this (as that railing Spirit would inſinuate) by the Penſions and Favours of the Court, but the real Conſcience of your Duty to Almighty God, the King of Kings, and Supream Governour of all Nations. I heartily wiſh that all who pretend to the ſame Vertues, would proceed upon this your Principle, for this is the only honeſt effectual Principle that will out-brave a ſtorm, and ſupport a tottering Kingdom. Any thing leſs is indeed Court Flattery, Time-ſerving, Hypocriſie to God and the King, and ſo tendeth to bring upon us thoſe judgements from Heaven, which every ſincere Proteſtant would prevent.*

*As*

*As ſuch I have endeavour'd it, according to my capacity, in the enſuing Diſcourſe. And I am ſo well ſatisfied with the honeſty of my deſigns therein, both in the Preaching and Printing it, that I am not concern'd for what I may ſuffer from the Cenſures of the Critical, or the Calumnies of the Seditious. I do acknowledge the Ambition which I have in the Dedication, to publiſh to the World how much I am,*

SIR,

Your Honours obliged,

and devoted Servant,

*JOHN CURTOIS.*

SIR,

Your Honours obliged,

and devoted Servant,

JOHN CURTOIS.

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Job

# Job 34. 29.

*When he giveth quietneſs who then can make trouble? and when he hideth his face who then can behold him? whether it be done againſt a Nation, or againſt a Man only.*

ALTHOUGH there be ſome things in this Book of *Job*, ſpoken by *Elihu* and his other Friends, which, when weighed in the Ballance of God, appear unequal and unreaſonable; yet there are others of certain and eternal verity: And of theſe, this my Text is one. 'Tis ſpoken by *Elihu* to *Job* in a way of interrogation, but includes theſe Poſitive Truths.

(1.) That where God is pleaſed to give Peace and Quietneſs, whether to a Nation or a Man only, it cannot be deſtroy'd againſt his Divine pleaſure.

(2.) That it is matter of horror and lamentation for a Nation or a Man only to be abandon'd by God, to be given up to diſquiet and trouble, to be left to the fury and vexation of their enemies.

Theſe Two Propoſitions, without giving you any curious interpretation, fully comprehend the meaning of this Verſe. But I ſhall ſpeak to them only as they concern a *Nation* or *Community* of Men. As

(1.) That the peace which God gives to a *Nation* cannot be deſtroy'd againſt his pleaſure.

(2.) That 'tis very dreadful and calamitous for a *Nation* to be abandon'd by God, to the fury of its Enemies.

I begin with the Firſt,

(*Prop.* 1) The peace which God gives to a *Nation*, is not to be deſtroy'd without his permiſſion, or againſt his will.

God is not only employ'd in the contemplation of Himſelf, or the Government of his Cœleſtial World, but his *Providence*, as his *Eſſence*, is every where; and he does as well govern, as fill all places with his preſence. *Heaven* and *Earth*, and all the *Intermediate Regions*, are under his Superintendence. The whole Creation would be in perpetual diſcord and confuſion, if his infinite Wiſdom did not prevent it. And particularly, in the publick *Bodies* of *Men*, as in thoſe of the *Elements*, we ſhould ſee continual deſtructive jarrs and fightings, if they were not attempered with his Divine care.

care. For as daily experience teſtifies, in every Society of men there are ſome conſtituted of ſuch *fiery particles*, ſuch *reſtleſs* and *ſeditious ſpirits*, that they are even at war within themſelves, to move all without into flame and combuſtion. No reſpect to ſelf-preſervation, to common ſafety, or the precepts either of Natural or Chriſtian Religion can oblige them to peace and quiet; but they drive on in a full carreer with equal fury and ſpeed; and if God did not ſtop their Chariots as he did *Pharaoh's*, they would ever prevail to overthrow and deſtroy his *Iſraels*.

But they are often check't, even by *Viſible Judgments*, in the Height of their Madneſs, and never ſucceed, but when the ſins of a Nation deprive it of Gods protection. 'Tis impoſſible they ſhould; for the *Power* of God is anſwerable to his *Providence*, alike infinite and uncontroulable: No Man, no Devil can reſiſt it, but both with equal trembling muſt ſubmit to it. As his *Providence*, ſo his *Power is over all his works*. His Almightineſs can ſet bounds to proud *Seas*, and *proud men*; ſay to both *hitherto ſhall you go, and no further, peace and be ſtill. In his ſtrength he ſetteth faſt the Mountains, and is girded about with Power; he ſtilleth the raging of the Sea, and the noiſe of his waves, and the madneſs of the*

*people.* With this reſpect, in divers places of the holy Scripture, God is expreſsly repreſented as the Efficient and Author of National peace and ſecurity. Thus King *David* beſpeaks the Princes of *Iſrael*, (1 Chron. 22. 18.) *Is not the Lord your God with you, and has he not given you reſt on every ſide?* His ſon *Solomon* acknowledgeth God the Donor of that peace which his Land enjoy'd in his days, (1 Kings 5. 4.) *The Lord my God has given me reſt on every ſide.* And (to name no more) it is ſaid of *Aſa*, *that his Kingdom was quiet before him, and his Land at reſt, he had no war, becauſe the Lord had given him reſt*, 2 Chron. 14. 6.

Now, when God *giveth quietneſs who then can make trouble? If God be for a People, who then can be againſt them?* Nothing can prevail againſt an All-knowing and Almighty God. This is a Truth ſo certain, that no man would attempt to deſtroy the peace of a Nation, if the Devil had not firſt cajol'd him, the Devil, the univerſal enemy of peace and order, the Contriver and prime Engineer of all confuſion even from the beginning.

I need not illuſtrate further a Truth ſo certain and apparent. I will rather divert, to make it uſeful to our ſelves, with reſpect to our own National Affairs.

We

We now *ſit every man under his Vine and Fig-tree*, enjoying the *fruit of our* labours with peace and quietneſs. 'Tis not long ſince War ſtalk't through our Land with Blood and Rapine following: *Now our Swords are beat into Plow ſhares and our Spears into Pruning-hooks*, But whence is all this? Were our late Wars concluded by *humane ſtrength* or *policy*? Did we ſay to one another *peace and be ſtill*, and of our own accord ſhake hands, and agree to a mutual ceſſation of Arms? No certainly, 'twas done by the inviſible power of God Almighty, and the unſearchable influences of his infinite Wiſdom and Goodneſs. No man can impartially reflect upon the ſudden critical Reſtoration of our King and peace together, but he muſt aſcribe it wholly to the Lord our God. How were the contrivances of the enemies of our peace blaſted, their Councils infatuated, and their Courage quail'd? On the other ſide, with what Aſſurance and Bravery of Spirit, with what Wiſdom and Circumſpection was our *Zerubbabel* acted? With Prudence and Fortitude ſo Miraculouſly great, that God only could inſpire it. And the continuation of this peace is as remarkably aſcribable unto God. So reſtleſs are its enemies, ſo implacably malicious and bent againſt it, that none but the ſame Power which

*created*,

*created*, can *preſerve* it. And has he not apparently demonſtrated himſelf concern'd in its *Preſervation*, as *Creation*; Has he not bafflʼd even a Conſpiracy and Aſſociation againſt it? Doth he not daily let the Nation ſee her Enemies face to face, that ſhe may know them, and learn not to truſt them further than ſhe can ſee them? Does he not pull off their falſe Sanctimonious Faces, their paint and fucus of Religion and Honeſty, their fine pretences of doing him and their Countrey ſervice, and ſhew them in their proper colours, their ſelf-ends, their love of popularity, their envy and malice at Regal Government? Nay further, Does he not bring them to our Seats of Juſtice to receive the puniſhment due to their Crimes?

What could God do more for us in our preſent Circumſtances? And now, Shall we do nothing in return? Yes, we ought generally

(1.) To give him *Vocal Thanks* for this his abundant kindneſs, the Praiſes due unto his Name for it.

(2.) We ought all to live in obedience to his holy Laws in the whole courſe of our lives. And more particularly, (1) The *Magiſtrate* ought to do his Duty reſpectively. (2) The *Miniſter* his. (3) Every *Private Perſon* in their proper Spheres; to anſwer

anſwer the gracious intentions of God in his preſent Diſpenſations to us.

(1.) We are All to render unto God *Vocal Thanks* for the peace and ſafety we enjoy.

The holy *David* would not be ſilently ungrateful for any publick or private mercy God had vouchſafed him. Upon the ſenſe of Gods mercies, he becomes immediately buſie to meditate and engage upon expreſſions of Thankfulneſs.

*What ſhall I render* (ſays he) *unto the Lord for all his benefits; I will take the Cup of Salvation and call on the Name of the Lord; I will pay my vows unto the Lord, now in the preſence of all his people, in the Courts of the Lords houſe, in the midſt of thee ô Jeruſalem;* (Pſalm 116.) He had reaſon to know as a Prophet, that God would kindly accept of this grateful Recognition. And to this therefore he incites all his people, (Pſal. 147. 12.) *Praiſe the Lord ô Jeruſalem, praiſe thy God ô Sion, for he hath ſtrengthen'd the bars of thy Gates, he hath bleſſed thy children within thee, he maketh peace in thy Borders.*

Wherefore let us *here* purſue the ſteps of the holy Pſalmiſt. Since God is pleaſed to give us the peaceful opportunities of entring his Courts, let us *here* render to him the Praiſes due unto his Name. Here let us return Euchariſtical Hallelujahs.

lujahs. "Let us not fail to attend *here* his ſolemn "ſervice; to yield him Praiſe and Thankſgiving "for our deliverance from thoſe great and appa- "rent dangers wherewith we were compaſſed; "and to acknowledg it his Goodneſs that we "are not delivered over as a prey unto our Ene- "mies.

And not only this, but in all our *private Devoti-ons*, let this be part of them, a Gratulatory Acknowledgment of his Bleſſing of Peace to the Publick.

The Voice even of Nature tells us that Gratitude is due to, and is expected from every *Humane* Benefactor, and does endear him and perpetuate his kindneſs: But Unthankfulneſs does exaſperate him, and where it is in his power, provoke him to reſume his Favours. And ſure God is more concern'd for his Honour, more ſenſible of an Affront and Indignity, than man can be. As we therefore prize that peace we enjoy, as we value or deſire the continuance of it, let us Magnifie and Praiſe its Author. And this is as little as we can do for ſo great a Bleſſing.

(2.) We ought to live anſwerably in the whole courſe of our lives; to obey his Laws, and be obſervant of his Divine pleaſure.

If

If we be a People *Zealous of good works*, concern'd for the Honour of God and Religion, he will be as concern'd for our Welfare and Conſervation. To ſet at light his Laws, or diſobey his Commands, which he has given us to live by, whether as private perſons, or Members of a Body politick, is to ſet him at defiance, to bid him do his worſt, tell him we can live of our ſelves, and be ſafe without him, and ſo will provoke him to give us over to a Scene of ſlaughter and confuſion. For in Sacred Writ we find God threatning *War*, to the *Iſraelites*, if they became *Diſobedient* and *Rebellious* to him. Levit. 26. 23. *If ye will not be reformed by theſe things, but will walk contrary unto me, then will I alſo walk contrary unto you, and I will puniſh you yet ſeven times for your ſins; and I will bring a Sword upon you, that will avenge the Quarrel of my Covenant.* And we find him as good as his word to them; For as it is (Judg. 2. 13) *When they forſook the Lord, and ſerved Baal and Aſhtaroth, the anger of the Lord was hot againſt Iſrael, and he delivered them into the hands of Spoilers, that ſpoil'd them, and he ſold them into the hands of their Enemies round about, ſo that they could not any longer ſtand before their Enemies.* Indeed the whole Book of *Judges* is a ſufficient Account of the puniſhments

which were inflicted upon the *Iſraelites* by *War* for their diſobedience, before their firſt ſettlement in *Canaan*. And after their ſettlement there, God threatned the *ſame* by the Prophet *Jeremiah*, *Lo I will bring a Nation upon you from a far, ô houſe of Iſrael, ſaith the Lord, it is a mighty Nation, it is an ancient Nation, a Nation whoſe Language thou knoweſt not, neither underſtandeſt what they ſay; their Quiver is an open Sepulchre, they are all mighty men; and they ſhall eat up thy Harveſt and thy Bread which thy Sons and thy Daughters ſhould eat, they ſhall eat up thy Flocks and thy Herds, they ſhall eat up thy Vines and thy Fig-Trees, they ſhall impoveriſh thy fenced Cities, wherein thou truſteſt, with the Sword.* And this was verified in that long Captivity they ſmarted under in *Babylon*, a miſery ſo great, that none but *Jeremiah*, who pronounc'd it, could give it fit and equal Lamentation.

On the other ſide, God promiſed *peace* and *ſecurity* to them upon thier *Obedience* at their beginning, (Levit. 26. 6.) *If ye walk in my Statutes, and keep my Commandments, and do them, then will I give peace in the Land, and ye ſhall lye down and none ſhall make ye afraid, and I will rid evil Beaſts out of the Land, and the Sword ſhall not go through your Lands.*

And ſo all their time after, ſo long as they continued

tinued their Obedience, God continued his favour to them, and the enjoyment of their *Canaan* in quiet; and never ſuffered their peace to be broken but upon their wilful and preſumptuous breaches of his Commandments. And ſo it fares with us and all other Nations. The publick Wars and diſturbances of a People, are the penal effects of epidemical ſins. Peace and quietneſs are Gods bleſſings to a righteous Nation; but War and Diſcord the inſtruments of his vengeance againſt all unrighteouſneſs and impiety.

Therefore (as to our own particular Nation) ſince God has been pleaſed, out of the ſuperabundance of his mercy to us, to ſpeak peace to us for ſome years paſt, in ſpight of Hell and all its Agents among us, has been pleaſ'd to continue us in the quiet poſſeſſion of all our Rights, maugre the utmoſt hatred & malice of our moſt inveterate Adverſaries, and does yet daily infatuate their Conſults to diſtract and deſtroy us; O let us not forfeit his protection by living in contradiction to it, by walking unworthy of it: Let us not diſobey the Commands of that God in whom we do now, even by ſpecial Miracles, *live, move, and have our being.*

How can we expect the free and peaceable uſe of his good Creatures, the Comforts of our Senſitive and Animal life, and yet abuſe them by prodigality and intemperance?

How can we ſtill expect the bleſſed liberty of entring theſe the *Houſes of God*, if we neglect the many opportunities we have for it, and when we are here, profane them by irreverence and indevotion? How ſhall we hope here to be ſtill permitted to call upon his holy Name, if in other places we dare profanely to ſwear and curſe by it?

In ſhort, how can any of us hope for any publick mercy from God, when he knows from his particular perſonal diſobediences, he undeſerves it? O let us expreſs that love which we have for our King and Countrey, our Church and State, for our own quiet and preſervation in the Happineſs of all theſe, by that Honour and holy Fear, which we ſhould at all times have for God the only Defender and Saviour of them.

This concerns us in general, but then alſo there are Duties particularly incumbent upon our *Magiſtrates* and *Miniſters*, and the *People* ſeverally.

(1.) Our *Magiſtrates*. God has appointed them *his Miniſters for our good*, has put his *Sword* into

into their hand to be a *terror to evil Doers*, to punish all that are Disturbers of our Order and Government. Accordingly, they ought to use it to that end and purpose, least *they bear the Sword in vain*, and betray that trust of Authority which God hath committed to them, and consequently contribute to betray the publick peace. To maintain the peace is their Office and Duty, to which they are oblig'd from the Laws of God, of Nature, of Nations, from their own Contracts Oaths and Covenants.

And no Nation under Heaven has better Laws to secure the peace than we have; no Nation under Heaven has more perfect Constitutions, thro Gods Blessing, to keep the whole in Order and due Government, than this of *England*.

But what do our Laws, or any Laws signifie, if the *Magistrate* do not execute them? What are they *then* but, as some of our Libertines call the holy Scriptures, a *Dead Letter*? A dead Letter indeed, if the Spirit of Government give them not execution.

Therefore while God by his All-wise Providence has made these provisions for our welfare, and entrusted them to the *Magistrates* care, O let them not neglect them; let them not mock God

and

and the Nation by not heeding, or not daring to execute a penal Statute.

While God appears buſie and concern'd for us, let not theſe his Truſtees prove timerous, baſe and falſe, or ſupine and negligent.

They cannot promiſe us God will be conſtantly working Miracles for our ſafety; but 'tis certain he will bleſs all their legal indeavours for it.

(2.) Our *Miniſters* of Religion have their particular concerns here too. They are the Ambaſſadors of the God of peace, and therefore ſhould promote peace all the ways they are capable of doing it. But as ſuch, they are not *Miſſi ad mentiendum Reipublicæ cauſâ*. They are not to tell lies though it be to ſave a Kingdom, againſt the plain Truths of the Goſpel, to ſooth or flatter any in the principles of Sedition, and Diſobedience to the Higher Powers. But, as being part of their Commiſſion from God, they are to aſſert the Divine Right of their Soveraign, to urge and inculcate Obedience to all his Subjects, to diſcover and diſcountenance the Hypocritical pretences of ſome falſe Patriots to do God and their Countrey ſervice, when they act contrary to all the Dictates of Natural and Revealed Religion.

This

This and this only is the *Mean* for them to promote peace, for this is their Duty, and in the performance of *that* only can they expect Gods Bleſſing either on themſelves or the publick.

To lay their hands on their mouths, or connive at a Son of *Corah* and *Achitophel*, while he is wire-drawing a Text to his purpoſe, or trumpeting Sedition and Rebellion, will not this be to be perfidious to their God? And ſhall they not hereby infringe that ſacred bond of Allegiance which they have often ſolemnly given to his Repreſentative?

We therefore of the Clergy, as ever we have any love for our *Sion*, as ever we would have occaſion to expect the continuance of the proſperity of our *Jeruſalem*, let us both Pray and Preach for it. Let us from the Pulpit antidote, all we can, the poiſon of the Preſs. Let our Sermons confute ſeditious Pamphlets. Let us never be afraid to urge the unlawfulneſs and diſobedience of a Conventicle, ſet up and maintained againſt the publick Laws and Juſtice of our Nation.

I will ſay no more upon this Head; but, that, if we refuſe plainly to defend, we ſhall contribute to deſtroy the peace of our Church and State, but if we dare be juſt and honeſt God may yet bleſs it.

And

And our doing of our duty herein may, even by way of example, be an effectual Motive that the People alſo do theirs. And

(.) They have their particular concerns here. Which are, that they peaceably *mind their own buſineſs*, & that ſtate of life in which *God has plac'd them*, that they meddle not with things which are above their Sphere and cognizance; that they ſubmit to the deciſions and determinations of their Governours; be willing to be rul'd in ways and methods which wiſer heads ſhall judg fit for them; that they *think not of themſelves more highly than they ought to think*; think themſelves fitter to manage a Kingdom than thoſe whom God has appointed to preſide over it.

Every private perſon ought to acquieſce in Gods Providence, and be *content with ſuch things as he hath*; otherwiſe he will prevaricate againſt the Wiſdom and Power of God, and by conſequence may provoke him to let him feel the dire effects of Anarchy and Popular confuſion.

Therefore ſince God has ſetled you, and that by many Miraculous Acts of his Providence, under an Auguſt and Auſpicious Monarchy, at all times congratulate your own happineſs herein; bleſs and adore his Goodneſs; expreſs your ſenſe of

of it by your profoundeſt veneration and reſpect to his Vicegerent, by *fearing the Lord, and the King* together, the King for the Lords ſake, and deteſting the practiſes of all among us that *are given to change*, as men impious and *without God in the world*, as men exactly anſwering that character St. *Paul* gives of perſons of a *reprobate mind* (Rom. 1. 29, *&c.*) *fill'd with all unrighteouſneſs, fornication, wickedneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity, whiſperers, back-biters, haters of God, deſpiteful, proud, boaſters, inventers of evill things, diſobedient to parents, without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful, who knowing the judgment of God that they which commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them.*

Now that which will urge further to theſe ſeveral Duties aforemention'd will be to conſider the Subject of my 2d Propoſition. Which was this.

(*Prop.* 2.) That 'tis very dreadful and calamitous for a Nation to be abandon'd by God to war and confuſion, to be given over to the miſchiefs which the enemies of its *peace* would bring upon it.

I intend not here to make a large Declamation againſt *War* in general, or *Civil war* in particular, upon any Common-place Heads. But I ſhall (1.) inſtance in the miſchief which we find in holy Scripture that the *Jews* groan'd under when harraſs'd with inteſtine Wars. (2.) Parallel the miſery of this Nation in her late confuſions. (3.) Give a Specimen of that calamity which we may now expect, if God ſhould permit the preſent enemies of our peace to prevail over us.

For a Nation to be given over to War is very calamitous; witneſs the *Jews*, and that in the War of all the Tribes againſt *Benjamin*, in the cauſe of the Levites Concubine; and in the Rebellion of *Abſalom* againſt his King and Father.

A Levite travelling with his Concubine through the Countrey of the *Benjamites*, at *Gibeah* they abuſe her to death, whom, to revenge the indignity, he divides into twelve pieces, and ſends her piece-meal to the twelve Tribes, which irritates them to that degree, that, in a full Body, the reſt vow deſtruction to the Tribe of *Benjamin*, unleſs the inſtruments of this wickedneſs be deliver'd up into their hands; immediately they demand *that* ſatisfaction, which the men of *Benjamin* denying, they wage war with them. At the firſt meeting

meeting there falls on the *Iſraelites* ſide twenty and two thouſand men, at the ſecond eighteen thouſand more; at the third twenty and five thouſand and one hundred men on the *Benjamites* ſide, a ſlaughter ſo great that it was the ſum total almoſt of that Tribe.

The *Iſraelites* fluſh'd with this victory forag'd their Countrey, ſetting *fire on all the Cities they came unto, and ſmiting with the edge of the ſword as well the men of every City, as the Beaſts and all that came to hand*: A ſlaughter ſo great, that after it the children of *Iſrael* repented *for Benjamin their Brother, and liſt up their voices and wept; and ſaid, There is one Tribe cut off from Iſrael this day.* (Judg. Chap. 19, 20, 21.)

We find in like manner the Rebellion of *Abſalom* againſt *David* fatal and deſtructive. *There was a great ſlaughter that day of twenty thouſand men,* (2 Sam. 18. 7.)

The like account we have of both theſe in *Joſephus*, but theſe without queſtion are but ſhort deſcriptions of the miſery of thoſe Domeſtick broils, in reſpect of what might have been ſaid further, and what our Fancies may reaſonably ſuper-add.

How great may we fancy the devaſtations and deſolations that attended theſe civil Heats! All a ſcene of terror and amazement; every thing a ſpectacle of horror and conſternation; the fruits of the earth trampl'd under foot, the Properties of men invaded, one Friend killing another; here a Fathers hand reeking with the blood of his Son, and there a Son ungratefully taking away that life to which he ow'd his own; Kinſmen promiſcuouſly maſſacring each other, making new & horrid claims to conſanguinity, by embruing their hands in the blood of one another. Here are heard the dying groans of thouſands of maimed men, and there the (as lamentable) cryes of diſtreſſed Orphans, and comfortleſs Widows. For, alas, we have had too late occaſion to make this ſad repreſentation from the miſeries of our own Nation in her *Civil* War, whenin the memory of thouſands yet alive, the Nation was in effect a *Golgotha*, a place of Sculs, & dead Carcaſſes, where Kinſmen fought againſt Kinſmen, Brother againſt Brother; Father againſt Son, and Son againſt Father; and, which is yet more Tragical, Sons of *Belial* took up Arms againſt the King, the undoubted Heir, and ſo lawful Poſſeſſor of the Crown, purſued him as a Partridge upon the Mountains, and at length with

as

as much barbarity as injuſtice ſevered his Sacred head from his ſhoulders. The moſt pious, the nobleſt, the beſt of Princes fell a bloody ſacrifice to the inſolence and villainy of a rebellious diſcontented Hell-bred Rabble.

And then inſtead of Judgment and Righteouſneſs, Tyranny, Unrighteouſneſs, and Iniquity ran down as *mighty* ſtreams in our Courts of Judicature. All was at the diſpoſe of mercileſs Tryers and ravenous Committees. Plunder and ſequeſtration were the only Titles to all things Sacred and ſecular. It was but faſting and praying a day or two, and then, ſome, who Phariſee-like pretended to as great degrees of holineſs as any Saint in Heaven, could Phariſee-like too devour widows houſes. And their fiery zeal did not ſtop here, but ſoon ſtept from Houſe to Church, and there melted down whatſoever it found liquid. In ſhort, the Rebels inrich't themſelves with the ſpoils of the Nation, and raiſed particular Families upon the ruin of the Community; in this ſence indeed, and in this ſence only, *reforming*, by turning things topſie-turvey, ſetting the Head where the Feet ſhould be, and the Feet in the place of the Head, placing even the ſcum of the Nation on the Seats of Nobles.

I remember you of theſe things, but with no other deſign, than by way of Caution for the future, that we may be ready at all times and in all our capacities, to do our parts and duties, to prevent ſuch evils for the time to come.

And to preſs that further upon you, I am in the *third* and laſt place to give you a Specimen of that calamity which we may now expect, ſhould God permit the preſent enemies of our peace to prevail over us.

The preſent enemies of our peace are reckon'd to be all that refuſe Communion with us in our Churches, and hold ſeparate Congregations, diſtinguiſh'd generally by the names of Papiſts and Fanaticks; who, whatſoever hatred they pretend to one another, and however divided and ſubdivided in their ſeveral Claſſes, yet they univerſally accord in this, to deſtroy the preſent eſtabliſh'd Government, as well in State as Church. It is an obſervation of them, not more common than true, that, like *Sampſons* Foxes, they look ſeveral ways, but are ty'd together with Fire and Deſtruction in their Tails.

Now what miſchief we may expect, ſhould God give us over as a prey to either of them, we ſhall know by conſidering apart the pernicious Doctrines

Doctrines that actuate them, and the practiſes that have been conſequential to them.

1. As to the Papiſts, [a] Among them it is taught (1) Particularly, that every Kingdom and Principality in the world, is at the ſole diſpoſe of the Biſhop of *Rome*; and that by authority from him any people may lawfully dethrone and deſtroy any Tyrant or Heretick King, or indeed any Prince whatſoever, though of his own Church, if he oppoſeth his Ambition and Avarice. The effect of which Doctrine was the barbarous Aſſaſſination of *Henry* the Third, and *Henry* the Fourth of *France*. And ſince our departure from that Church (for this and ſuch like monſtrous Doctrines) hence proceeded their publick Bulls, and their private murtherous Attempts againſt our Q. *Elizabeth* and King *James*. And hence the Conſults of Cardinal *Richleiu*, *Cunæus*, and diverſe others, to bring King *Charles* the Firſt, and Arch-Biſhop *Laud* to deſtruction, which was effected to their wiſh. And to this may we impute the late Papal Conſpiracy againſt our preſent Soveraign, which (thanks be to God) he has hitherto defeated. So that here we ſee their deſtructive Doctrines and Practiſes, againſt Kings and all in Authority: And ſhould we be ſo unhappy

[a] *Bellarm.* Lib. 5. & 6. Pont. Rom. *Fran: Boſſuiſ.* de Temporal. Eccleſ. Monarchia lib. 1. c. 3. & 11. *Platina* vit: *Greg.* 7. p. 67.

happy as to live to ſee the fatal force of them upon our preſent King, how miſerable ſhould we be, he being now in a very ſtrict ſenſe, the Breath of our Noſtrils?

But further, as to the General, it is taught among them, that *all Hereticks* ought to be exterminated by all means poſſible, Fire, Fagot, Poiſon and Sword.——

b *Paul Windeck. l. de Hæret. extirp: Antidot. 10. p. 404. & Ant. 11. p. 408.*

b *Oportet Lutheranos & omnes alios Hæreticos mortis ſupplicio exterminandos, interficiendos, propulſandos, reprimendos, delendos, uſtionibus & ſectionibus excindendes, tollendos, explodendos, viriliter extirpandos, trucidandos, internecione delendos,* &c. The Father here was reſolved to make ſure work of it, to put in words enough that ſhould ſignifie total deſtruction to all Hereticks. And beſides the ſence of ſingle Fathers as to this, in their c *Laterane* Council, it is determined, that all that believe not as their Church believes, ought to be extirpated by Fire and Sword; and then it is enjoyned as a duty incumbent upon all their Profeſſors to put this Decree in execution.

c Conc. Later. 3. & 4.

And in order to this, they have often preſſed for a League of Catholick Princes to invade Heretical Kingdoms. And they have accordingly ſhewn,

ſhewn, as they have had opportunity, their good will at all Hereticks, by the ruin of ſome, in their notorious Butcheries in *Paris*, *Ireland*, *Bohemia*, *Piedmont* and *Polonia*. Now, may we believe they are grown better natur'd ſince, or are more mercifully inclin'd towards us of this Nation? No, not in the leaſt, for theſe horrid Doctrines and Practiſes were never yet ſolemnly renounc'd or diſclaim'd by their Church. And our Nation particularly lies under the Cenſure and Anathemae's of it, [d] the Prince and his Proteſtant People are Excommunicated, and the Popiſh Profeſſors among us forbid to ſwear Fealty and Subjection to the King, [e] and to give ſecurity to the Government of their good behaviour and innocent intentions by an Oath of Allegiance.

d Bp. of *Lincolns* Letter againſt Pop.

e In a Bull of P. *Urban* 8. dated *May* 30. 1626. & ſince his Majeſties Reſtoration. For which ſee Diff: between Church and Court of *Rome*. P. 30.

Conſider we theſe things ſeriouſly: and what can we look for, ſhould God give us over as a prey unto them? but as direful and calamitous effects of their *Roman* cruelty as ever any other Countrey felt?

And what could we look for leſs

2. From the Fanaticks? For their Doctrines have the ſame tendency to the deſtruction of our

lives and fortunes, and their practiſes have been anſwerable.

Such as theſe are their Doctrines; *viz.* That the Power of a King is deriv'd Originally from his People: That it is in the Peoples power to depoſe and kill him: That a King and his People, who will not ſtand for the intereſt of King Jeſus (*i. e.* in their way) are to be cutoff as Malignants and Enemies unto Chriſt.

Theſe, and the like Maxims, were firſt broached in the Schools of the Jeſuits, and never known in *England* till the Jeſuits preached them in order to unſettle and deſtroy us. And yet the Ringleaders of our Sects, as much deteſtation as they profeſs to Jeſuitiſm, have embrac'd, preach'd, and all they can promoted theſe Principles. If ye but conſult the ſeveral Sermons preach'd to the Rebel-Parliament by the prime Incendiaries in the late times, their Solemn League and Covenant, or their ſeveral Treatiſes printed between Forty and Sixty, you will find too much to this purpoſe, and particularly Mr. *Baxters* Holy *Common-wealth*, where there is almoſt as much of ſuch rebellious, murtherous Principles, as of Heaven in his *Saints everlaſting Reſt.*

Now

Now, the natural conſequences of theſe Doctrines, any reaſonable man by eaſie deductions may diſcern. And what miſchiefs, what horrid murthers were acted by the force of them has been before obſerv'd, which theſe very perſons, who before haloo'd, did after juſtifie.

And that they continue in the ſame mind for Rebellion and Bloodſhed, witneſs their refuſal to renounce their Covenant, their Jeſuitical denyal to take the Oath of Allegiance, their preſent Conventicles in oppoſition to the Government, their Cabals and Aſſociation, their numerous Pamphlets, ſtufft with diſloyalty and ſedition in favour of their **Good Old Cauſe.** Witneſs the late behaviour of their Brethren in *Scotland*, their pitch't Battel at *Bothwel*-Bridge, their execrable murther in cold blood of the moſt Reverend and Pious Arch-Biſhop of St. *Andrews*, an action ſo *barbarous*, that a Jew or a Turk would have ſcarce us'd a *Chriſtian* Dog ſo; though it was afterwards aſſerted by thoſe that think themſelves the beſt Chriſtians, and the Miſcreants that were perſonally concern'd in it rejoyc'd in it upon the Gallows, and at the laſt minute of their lives (like thoſe profligate wretches who before deſervedly ſuffered for the murther of King *Charles* the Firſt)

contrary to all the Revelations, but what the Spirit of Rebellion, the Father of Lies inſpires, triumphantly expected Heaven for it. Witneſs laſtly, that horrid, that accurſed (I know not well what Epithete to give it further, befitting ſo great a villany) that damnable Plot againſt the life of our preſent Soveraign, and his Royal Brother, juſt now by the wonderful providence of God detected here at home.

And yet theſe men are the *Godly*, the *Elect*, the *Saints*, the true *Proteſtants*. But it can be ſo only in their own opinion, while they act contrary to the Doctrines of Chriſtianity, and the Proteſtations of this Reformed Church in her Articles and Homilies.

No, they have now proved themſelves indeed, what lately they as unjuſtly as maliciouſly call'd others, *Atheiſts* or *Papiſts* in Maskerade. For they proceed viſibly upon the Maxims of the Jeſuits. And, ſhould God ever give us up into their hands, what could we expect leſs than Practiſes correſponding to their Principles? The ſame bloody Theorems would be reſolv'd into the ſame bloody Concluſions.

There is no way therefore to prevent the evils which either Popery or Fanaticiſm threaten to us, but

but by keeping God on our ſide. Happy are *we while* we are *in ſuch* a caſe! *Happy are the people that have the Lord for their God.*

Wherefore ſuffer me now, in a word or two, to renew my Exhortations.

I beſeech you, Brethren; by the mercies of God unto us in our preſent preſervation, let our Gratitude to God be as viſible and apparent as his Goodneſs to us; with willing and cheerful minds let us frequent his Temples, and there offer the vocal Sacrifices of Praiſe and Thankſgiving. Even in our Cloſet-Devotions, let us gratefully remember his publick mercies. Let us not by perſonal delinquencies provoke him to withdraw his ſalvation from the publick: But being all equally delivered out of the hands of our enemies, let us all equally ſerve him in holineſs and righteouſneſs before him all the days of our life. And let none of us fail of doing the Duties of our reſpective Callings, in correſpondence to that peace he gives unto us. Let our Magiſtrates be vigilant and active to maintain it by the *Sword*, and our Miniſters by the *Word*. Let every man among us in his proper Sphere act in ſubjection to the Higher Powers, and that for *Conſcience ſake*, as *Powers ordain'd of God*, *rendring to all their dues*, *Tribute*

*Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.*

Upon the faithful performance of these Duties we may reasonably expect the continuance of Gods protection.

'Would to God all that think themselves *Good* Protestants, would be *Good* in this respect. This is the surest & the most infallible Test, and the best proof we can give of our good inclinations to do our King and Countrey service.

And there will be this unspeakable Advantage further considerable, that hereby we shall lay for our selves a good foundation for the next life, be qualified for that *eternal rest*, which God has promised to his Faithful Servants in the Kingdom of Heaven.

*I pray God grant us all his Grace to the doing these things, that from a Quiet and Peaceable Life here in all Godliness and Honesty, we may pass to the eternal state of peace and joy, which may be had in the life to come in his ever glorious presence.*

*To God the Father, God the Son, and God the Holy Ghost, be ascrib'd the Peace of this, and the next World, and every good and perfect Gift, Blessing, Glory, and Honour, now and for evermore.* AMEN.

MVSEVM BRITAN NICVM

FINIS.